Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Fatir

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الْحَمْدُ للَّهِ فَاطِرِ السَّمَـوَتِ وَالاٌّرْضِ

35:1 All praise is due to Allah, Fatir of the heavens and the earth,

جَاعِلِ الْمَلَـئِكَةِ رُسُلاً أُوْلِى أَجْنِحَةٍ مَّثْنَى وَثُلَـثَ وَرُبَـعَ

Who made the angels messengers with wings, two or three or four.

يَزِيدُ فِى الْخَلْقِ مَا يَشَآءُ

He increases in creation what He wills.

إِنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Verily, Allah is Able to do all things.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ...

All praise is due to Allah, **Fatir** of the heavens and the earth,

Ibn Abbas, may Allah be pleased with him, said,

> "I did not know what **Fatir As-Samawati wal-Ard** meant until two Bedouins came to me disputing over a well. One of them said to his companion, `**Ana Fatartuha**,' meaning, `I started it.'''

Ibn Abbas, may Allah be pleased with him, also said, فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ (**Fatir** of the heavens and the earth) means,

> "The Originator of the heavens and the earth.''

Ad-Dahhak said,

> "Every time the phrase **Fatir As-Samawati wal-Ard** is used in the Qur'an, it means the Creator of the heavens and the earth.''

... جَاعِلِ الْمَلَائِكَةِ رُسُلًا ...

Who made the angels messengers,

> means, between Him and His Prophets.

... أُولِي أَجْنِحَةٍ ...

with wings,

> means, with which they fly to convey quickly that which they have been commanded to convey.

... مَّثْنَى وَثُلَاثَ وَرُبَاعَ ...

two or three or four,

> means, among them are some who have two wings, some have three and some who have four.

Some have more than that, as stated in the Hadith mentioning that the Messenger of Allah saw Jibril, peace be upon him, on the Night of the **Isra** with six hundred wings. Between each pair of wings was a distance like that between the east and the west.

Allah says:

... يَزِيدُ فِي الْخَلْقِ مَا يَشَاء إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

He increases in creation what He wills. Verily, Allah is Able to do all things.

As-Suddi said,

"He increases their wings and creates them as He wills.''

مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِن بَعْدِهِ

35:2 Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And He is the Almighty, the All-Wise.

None can withhold the Mercy of Allah

Allah tells,

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢)

Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none

can grant it thereafter. And He is the Almighty, the All-Wise.

> Allah tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imam Ahmad recorded that Warrad, the freed slave of Al-Mughirah bin Shu`bah, said,

> "Mu`awiyah wrote to Al-Mughirah bin Shu`bah, saying, `Write for me what you heard from the Messenger of Allah.' So Al-Mughirah called me and I wrote for him:
>
> `I heard the Messenger of Allah say when he finished praying,
>
> > لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
> >
> > اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدِ
> >
> > There is no god (worthy of worship) except Allah alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things.
> >
> > O Allah, there is none who can withhold what You give, and none can give what You withhold, and good fortune and richness in anything cannot benefit one against Your will.
>
> `And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'"
>
> This was also recorded by Al-Bukhari and Muslim, with several chain of narration.

It was recorded in Sahih Muslim that Abu Sa`id Al-Khudri, may Allah be pleased with him, said,

> "When the Messenger of Allah raised his head from bowing, he would say:
>
> سَمِعَ اللهُ لِمَنْ حَمِدَهُ،
>
> اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاءِ وَالْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،
>
> اللَّهُمَّ أَهْلَ الثَّنَاءِ وَالْمَجْدِ،أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ،
>
> اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدَ
>
> Allah hears those who praise Him.
>
> O Allah, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides.
>
> O Allah, the One deserving praise and glory. The truest words that any servant says -- and all of us are Your servants -- are:
>
> O Allah, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.''
>
> This **Ayah** is like the **Ayah**:
>
> وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلاَ رَآدَّ لِفَضْلِهِ
>
> And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor. (10:107)
>
> And there are many similar **Ayat**.

يأَيُّهَا النَّاسُ اذْكُرُوا۟ نِعْمَةَ اللَّهِ عَلَيْكُمْ

35:3 O mankind! Remember the grace of Allah upon you!

هَلْ مِنْ خَـلِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ

Is there any creator other than Allah who provides for you from the sky (rain) and the earth!

لاَ إِلَـهَ إِلاَّ هُوَ فَأَنَّى تُؤْفَكُونَ

La ilaha illa Huwa. How then are you turning away (from Him)!

The Evidence of Tawhid

Allah says,

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاء وَالْأَرْضِ ...

O mankind! Remember the grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth!

Allah shows His servants that they should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods.

So Allah says:

... لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ (٣)

La ilaha illa Huwa. How then are you turning away (from Him)!

meaning, `how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods.' And Allah knows best.

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ

35:4 And if they deny you, so were Messengers denied before you.

وَإِلَى اللَّهِ تُرْجَعُ الاٌّمُورُ

And to Allah return all matters.

يأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ

35:5 O mankind! Verily, the promise of Allah is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allah.

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً

35:6 Surely, Shaytan is an enemy to you, so take (treat) him as an enemy.

إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

He only invites his followers that they may become the dwellers of the blazing Fire.

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allah says:

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ...

> And if they deny you, so were Messengers denied before you.

Allah says: `Even if these idolators who associate others with Allah disbelieve in you, O Muhammad,

and go against the Message of **Tawhid** that you have brought, you have an example in the Messengers who came before you.'

They also brought a clear Message to their people and told them to worship Allah alone, but their people denied them and went against them.

... وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ (٤)

And to Allah return all matters (for decision).

means, `We will requite them for that in full.'

Then Allah says:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

O mankind!

Verily, the promise of Allah is true.

meaning the Resurrection will undoubtedly come to pass.

... فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ...

So, let not this present life deceive you,

means, `this life is as nothing in compare to the great good that Allah has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

... وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ (٥)

and let not the chief deceiver deceive you about Allah.

This refers to **Shaytan**, as stated by Ibn Abbas, may Allah be pleased with him.

Meaning, do not let the **Shaytan** tempt you and divert you away from following the Messengers of Allah and believing what they say, for he is the chief deceiver and arch-liar.

This **Ayah** is like the **Ayah** that appears at the end of Surah **Luqman**:

فَلاَ تَغُرَّنَّكُمُ الْحَيَوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allah. (31:33)

Then Allah tells us of the enmity of Iblis towards the sons of Adam:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ...

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy.

meaning, `he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

... إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ (٦)

He only invites his followers that they may become the dwellers of the blazing Fire.

means, `he only wants to misguide you so that you will enter the blazing Fire with him.'

This is a manifest enemy, and we ask Allah, the All-Powerful and Almighty to make us enemies of **Shaytan** and to make us followers of the Book of Allah and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication.

This is like the **Ayah**:

وَإِذَا قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

And (remember) when We said to the angels: "Prostrate yourselves unto Adam.''

So they prostrated themselves except Iblis.

He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers. (18:50)

ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ

35:7 Those who disbelieve, theirs will be a severe torment;

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا

35:8 Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?

فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ

Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them.

إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ

Truly, Allah is the All-Knower of what they do!

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Allah says,

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ...

Those who disbelieve, theirs will be a severe torment;

Having stated that the ultimate destiny of the followers of Iblis will be the blazing Fire, Allah then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the **Shaytan** and disobeyed **Ar-Rahman**.

... وَالَّذِينَ آمَنُوا ...

and those who believe

And He tells us that those who believed in Allah and His Messengers

... وَعَمِلُوا الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ ...

and do righteous good deeds, theirs will be forgiveness,

meaning, from whatever sins they did,

... وَأَجْرٌ كَبِيرٌ (٧)

and a great reward. for the good deeds that they did.

Then Allah says:

أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ...

Is he, then, to whom the evil of his deeds is made fair seeming, so that he considers it as good!

meaning, `such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allah, so what can you do for him? You cannot help him at all.'

... فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاء وَيَهْدِي مَن يَشَاء ...

Verily, Allah sends astray whom He wills and guides whom He wills.

> means according to His decree.

... فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ...

So destroy not yourself in sorrow for them.

> means, do not grieve about that, for Allah is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom.

Allah says:

... إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (٨)

Truly, Allah is the All-Knower of what they do!

وَاللَّهُ الَّذِى أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَـباً فَسُقْنَاهُ إِلَى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الاٌّرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

35:9 And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً

35:10 Whosoever desires Al-`Izzah then to Allah belongs Al-`Izzah.

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّـلِحُ يَرْفَعُهُ

To Him ascend the good words, and the righteous deeds exalt it,

وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَـئِكَ هُوَ يَبُورُ

but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.

وَاللَّهُ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَجاً

35:11 And Allah did create you from dust, then from Nutfah, then He made you pairs.

وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ

And no female conceives or gives birth but with His knowledge.

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلاَ يُنقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَـبٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.

Evidence of Life after Death

Allah says,

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ (٩)

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

Often Allah refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of Surah **Al-Hajj**, where He urges His servants to draw the lesson of

the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it, **اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ** (it is stirred (to life), and it swells and puts forth every lovely kind (of growth)) (22:5). So too, when Allah wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth.

It says in the **Sahih**:

كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبُ الذَّنَبِ، مِنْهُ خُلِقَ وَمِنْهُ يُرَكَّب

Every part of the son of Adam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.

Allah says: **كَذَلِكَ النُّشُورُ** (As such (will be) the Resurrection!),

According to the Hadith of Abu Razin:

I said, O Messenger of Allah, how will Allah bring the dead back to life?

What is the sign of that in His creation?

He said:

يَا أَبَا رَزِينٍ أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمْحِلًا ثُمَّ مَرَرْتَ بِهِ يَهْتَزُّ خَضِرًا

O Abu Razin, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green!

I said, `Yes.'

He said:

فَكَذَلِكَ يُحْيِي اللهُ الْمَوْتَى

Thus will Allah bring the dead back to life.''

Honor, Power and Glory in this World and in the Hereafter come only by obeying Allah

Allah says,

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ...

Whosoever desires **Al-`Izzah** then to Allah belongs all **Al-`Izzah**.

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allah, may He be exalted. This will help him reach his goal, for Allah is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory.

This is like the **Ayat**:

الَّذِينَ يَتَّخِذُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ العِزَّةَ للَّهِ جَمِيعاً

Those who take disbelievers for protectors instead of believers, do they seek **Al-`Izzah** with them? Verily, then to Allah belongs all honor, power and glory. (4:139)

وَلاَ يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ للَّهِ جَمِيعاً

And let not their speech grieve you, for all **Al-`Izzah** belongs to Allah. (10:65)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَعْلَمُونَ

But **Al-`Izzah** belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not. (63:8)

Mujahid said:

مَن كَانَ يُرِيدُ الْعِزَّةَ (Whosoever desires **Al-`Izzah**) means, by worshipping idols, فَإِنَّ العِزَّةَ لِلَّهِ جَمِيعاً (then to Allah belongs **Al-`Izzah**).

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desires **Al-`Izzah** then to Allah belongs **Al-`Izzah**. means,

let him seek honor, power and glory through obeying Allah, may He be glorified.

Righteous Deeds ascend to Allah

Allah says,

... إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ ...

To Him ascend the good words,

means, words of remembrance, recitation of Qur'an, and supplications.

This was the view of more than one of the **Salaf**.

Ibn Jarir recorded that Al-Mukhariq bin Sulaym said that "Abdullah bin Mas`ud, may Allah be pleased with him, said to them,

"If we tell you a **Hadith**, we will bring you proof of it from the Book of Allah. When the Muslim servants says, `Glory and praise be to Allah, there is no god worthy of worship except Allah, Allah is Most Great and blessed be Allah,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allah, may He be glorified.''

Then Abdullah, may Allah be pleased with him, recited:

... إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ...

To Him ascend the good words, and the righteous deeds exalt it.''

Imam Ahmad recorded that An-Nu`man bin Bashir, may Allah be pleased with him, said,

"The Messenger of Allah said:

الَّذِينَ يَذْكُرُونَ اللهَ مِنْ جَلَالِ اللهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، يَذْكُرْنَ بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللهِ شَيْءٌ يُذَكِّرُ بِه

Those who remember Allah and glory Allah by saying,

`Glory be to Allah, Allah is most Great, all praise is due to Allah and **La ilaha illallah**,

these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allah mentioning him.''

This was also recorded by Ibn Majah.

... وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ...

and the righteous deeds exalt it.

Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said,

"The good word is the remembrance of Allah, may He be exalted, which is taken up to Allah, and the righteous deed is the performance of obligatory duties.

Whoever remembers Allah when doing an obligatory duty, his deed carries his remembrance of Allah and takes it up to Allah, may He be exalted.

Whoever remembers Allah and does not perform the obligatory duties, his words will be rejected, as will his deed."

... وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ ...

but those who plot evils,

Mujahid, Said bin Jubayr and Shahr bin Hawshab said,

> This refers to those who show off by their actions, i.e., they deceive the people by giving the impression that they are obeying Allah, when in fact they are hated by Allah for showing off.

Allah says:

... لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَئِكَ هُوَ يَبُورُ (١٠)

theirs will be severe torment. And the plotting of such will perish.

> meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allah will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allah).

Allah is the Creator and Knower of the Unseen

Allah tells;

وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ...

And Allah did create you from dust, then from **Nutfah**,

> means, He initiated the creation of your father Adam from dust, then He created his offspring from semen of worthless water.

... ثُمَّ جَعَلَكُمْ أَزْوَاجًا ...

then He made you pairs.

means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

... وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ...

And no female conceives or gives birth but with His knowledge.

means, He knows about that and nothing is hidden from Him at all, but,

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

We have already discussed in this respect in the **Ayah**:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا تَغِيضُ الأٌّرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ

عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ الْكَبِيرُ الْمُتَعَالِ

Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High. (13:8-9)

... وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ...

And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

وَلَا يُنقَصُ مِنْ عُمُرِهِ (nor is a part cut off from his life), Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allah will not be cut off.

It was reported via Al-Awfi that Ibn Abbas said concerning the **Ayah**,

... وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.

> There is no one for whom Allah has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allah has decreed a short life but it will end when he reaches the age that has been decreed for him.

Allah says:

... وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.

He said, "That is recorded in a Book with Him.''

This was also the view of Ad-Dahhak bin Muzahim.

On the other hand, some of them said,

"The phrase وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ (And no aged man is granted a length of life) means, what He decrees for him of life, and

وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ (nor is a part cut off from his life) means, his time is constantly decreasing.

All of this is known to Allah year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allah in His Book.

This was reported by Ibn Jarir from Abu Malik, and was also the view of As-Suddi and Ata Al-Khurasani.

In the Tafsir of this **Ayah**, An-Nasa'i recorded that Anas bin Malik, may Allah be pleased with him, said,

"I heard the Messenger of Allah say:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَه

Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.''

It was also recorded by Al-Bukhari, Muslim and Abu Dawud.

... إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١١)

Surely, that is easy for Allah.

means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

وَمَا يَسْتَوِى الْبَحْرَانِ هَـذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُ

35:12 And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink,

وَهَـذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْماً طَرِيّاً وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا

and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear.

وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.

The Blessings and Signs of Allah

Allah says,

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ ...

And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink,

Allah says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

... وَهَذَا مِلْحٌ أُجَاجٌ ...

and that is salty and bitter.

means, unpalatable.

This is the ocean in which the big ships sail, and is salty and undrinkable.

Then Allah says:

... وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا ...

And from them both you eat fresh tender meat,

meaning, fish.

... وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ...

and derive the ornaments that you wear.

This is like the **Ayah**:

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالمَرْجَانُ

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

> Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny! (55:22-23)

... وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ ...

And you see the ships cleaving,

means, they travel through it, plowing through the water with their beak-shaped bows.

Mujahid said,

> The wind drives the ships, and the wind cannot drive any ships except the big ones.

...لِتَبْتَغُوا مِن فَضْلِهِ ...

that you may seek of His bounty,

> means, through your journeys to engage in trade from one land to another.

... وَلَعَلَّكُمْ تَشْكُرُونَ (١٢)

and that you may give thanks.

> means, that you may give thanks to your Lord for subjugating this mighty creation -- the sea -- to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you؛ His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ

35:13 He merges the night into the day, and He merges the day into the night.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لأَجَلٍ مُّسَمًّى

And He has subjected the sun and the moon, each runs its course for a term appointed.

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir.

إِن تَدْعُوهُمْ لاَ يَسْمَعُواْ دُعَآءَكُمْ وَلَوْ سَمِعُواْ مَا اسْتَجَابُواْ لَكُمْ

35:14 If you invoke them, they hear not your call; and if (in case) they were to hear, they could not grant it to you.

وَيَوْمَ الْقِيَـمَةِ يَكْفُرُونَ بِشِرْكِـكُمْ وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ

And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.

The gods of the Idolators do not even own a Qitmir

Allah says,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

He merges the night into the day, and He merges the day into the night.

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He

takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ...

And He has subjected the sun and the moon,

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

... كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ...

each runs its course for a term appointed.

means, until the Day of Resurrection.

... ذَلِكُمُ اللَّهُ رَبُّكُمْ ...

Such is Allah, your Lord.

means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

... لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ ...

And those, whom you invoke or call upon instead of Him,

means, `the idols and false gods whom you claim to be in the form of angels who are close to Allah,'

... مَا يَمْلِكُونَ مِن قِطْمِيرٍ (١٣)

own not even a **Qitmir**.

Ibn Abbas, may Allah be pleased with him, Mujahid, Ikrimah, Ata, Atiyah Al-Awfi, Al-Hasan, Qatadah and others said,

This is the thread that is attached to the pit of a date. In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this **Qitmir**.

Then Allah says:

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءكُمْ ...

If you invoke them, they hear not your call;

means, `the gods upon whom you call instead of Allah, do not hear your supplication, because they are inanimate and have no soul in them.'

... وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ...

and if (in case) they were to hear, they could not grant it to you.

means, `they are not able to do any of the things that you ask them for.'

... وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ...

And on the Day of Resurrection, they will disown your worshipping them,

means, `they will disown you.'

This is like the **Ayat**:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them. And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping. (46:5-6)

and,

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُوا لَهُمْ عِزّاً

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them. (19:81-82)

... وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (١٤)

And none can inform you like Him Who is the All-Knower.

means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them.

Qatadah said,

"He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth.''

يأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِىُّ الْحَمِيدُ

35:15 O mankind! it is you who stand in need of Allah. But Allah is the Rich, Worthy of all praise.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

35:16 If He willed, He could destroy you and bring about a new creation.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

35:17 And that is not hard for Allah.

وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

35:18 And no bearer of burdens shall bear another's burden;

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.

إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُواْ الصَّلَوةَ وَمَن تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

You can warn only those who fear their Lord unseen and perform the Salah. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allah is the Return (of all).

Mankind is in need of Allah, and each Person will carry His own Burdens on the Day of Resurrection

Allah tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him.

He says:

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاء إِلَى اللَّهِ ...

O mankind! it is you who stand in need of Allah.

meaning, they need Him in all that they do, but He has no need of them at all.

Allah says:

... وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥)

But Alla0h is the Rich, Worthy of all praise.

meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is

Worthy of all praise in all that He does, says, decrees and legislates.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (١٦)

If He willed, He could destroy you and bring about a new creation.

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him.

He says:

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (١٧)

And that is not hard for Allah.

Allah's saying:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

And no bearer of burdens shall bear another's burden;

means, on the Day of Resurrection.

... وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا ...

and if one heavily laden calls another to (bear) his load,

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

... لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى ...

nothing of it will be lifted even though he be near of kin.

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allah says:

... إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالغَيْبِ وَأَقَامُوا الصَّلَاةَ ...

You can warn only those who fear their Lord unseen and perform the **Salah**.

> means, `the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

... وَمَن تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ ...

And he who purifies himself, then he purifies only for the benefit of himself.

> means, who does righteous deeds, the benefit of that will come back to him,

... وَإِلَى اللَّهِ الْمَصِيرُ (١٨)

And to Allah is the Return.

> means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

وَمَا يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ

35:19 Not alike are the blind and the seeing.

وَلاَ الظُّلُمَاتُ وَلاَ النُّورُ

35:20 Nor are (depths of) darkness and light.

وَلاَ الظِّلُّ وَلاَ الْحَرُورُ

35:21 Nor are the shade and the sun's heat.

وَمَا يَسْتَوِى الاٌّحْيَآءُ وَلاَ الاٌّمْوَاتُ

35:22 Nor are the living and the dead.

إِنَّ اللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى الْقُبُورِ

Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves.

إِنْ أَنتَ إِلاَّ نَذِيرٌ

35:23 You are only a warner.

إِنَّآ أَرْسَلْنَـكَ بِالْحَقِّ بَشِيراً وَنَذِيراً

35:24 Verily, We have sent you with the truth, a bearer of glad tidings and a warner.

وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

And there never was a nation but a warner had passed among them.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم
بِالْبَيِّنَـتِ وَبِالزُّبُرِ وَبِالْكِتَـبِ الْمُنِيرِ

35:25 And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُواْ فَكَيْفَ كَانَ نَكِيرِ

35:26 Then I took hold of those who disbelieved, and how terrible was My denial!

The Believer and the Disbeliever are not equal

Allah says;

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ (١٩)

وَلَا الظُّلُمَاتُ وَلَا النُّورُ (٢٠)

وَلَا الظِّلُّ وَلَا الْحَرُورُ (٢١)

وَمَا يَسْتَوِي الْأَحْيَاء وَلَا الْأَمْوَاتُ ...

Not alike are the blind and the seeing. Nor are (depths of) darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead.

Allah says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allah makes of the believers who are the living, and the disbelievers who are the dead.

This is like the **Ayat**:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِى النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَـتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ

Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men -- like him who is in the (depths of) darkness from which he can never come out. (6:122)

مَثَلُ الْفَرِيقَيْنِ كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلاً

The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared? (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs.

The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the

Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

... إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاء ...

Verily, Allah makes whom He wills to hear,

means. He guides them to listen to the proof and accept it and adhere it.

... وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ (٢٢)

but you cannot make hear those who are in graves.

means, `just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

إِنْ أَنتَ إِلَّا نَذِيرٌ (٢٣)

You are only a warner.

means, all you have to do is to convey the Message and warn them, and Allah leaves astray whomsoever He wills and guides whomsoever He wills.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ...

Verily, We have sent you with the truth, a bearer of glad tidings and a warner.

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

... وَإِن مِّنْ أُمَّةٍ إِلَّا خلَا فِيهَا نَذِيرٌ (٢٤)

And there never was a nation but a warner had passed among them.

means, there was never any nation among the sons of Adam but Allah sent warners to them, and left them with no excuse.

This is like the **Ayat**:

إِنَّمَآ أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَـلَةُ

And verily, We have sent among every **Ummah** a Messenger (proclaiming): "Worship Allah, and avoid all false deities.''

Then of them were some whom Allah guided and of them were some upon whom the straying was justified. (16:36)

And there are many similar **Ayat**.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

And if they deny you, those before them also denied. Their Messengers came to them with clear signs,

means, clear miracles and definitive proofs.

... وَبِالزُّبُرِ ...

and with the Scriptures,

means, the Books.

... وَبِالْكِتَابِ الْمُنِيرِ (٢٥)

and with the Book giving light.

means, clear and obvious.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ...

Then I took hold of those who disbelieved,

means, `despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

... فَكَيْفَ كَانَ نَكِيرِ (٢٦)

and how terrible was My denial!

means, how great and intense and terrible do you think My punishment was? And Allah knows best.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفاً أَلْوَانُهَا

35:27 See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors,

وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَنُهَا وَغَرَابِيبُ سُودٌ

and among the mountains are Judad, white and red, of varying colors and (others) Gharabib black.

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالأَنْعَـمِ مُخْتَلِفٌ أَلْوَنُهُ

35:28 And likewise, men and moving creature and cattle are of various colors.

كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those among His servants who have knowledge that fear Allah.

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Verily, Allah is Almighty, Oft-Forgiving.

The Perfect Power of Allah

Allah says;

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ...

See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors,

Allah tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents.

This is like another **Ayah** where Allah says:

وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٌّكُلِ إِنَّ فِى ذلِكَ لاّيَـتٍ لِّقَوْمٍ يَعْقِلُونَ

And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are **Ayat** for the people who understand. (13:4)

... وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُـهَا ...

and among the mountains are **Judad**, white and red, of varying colors,

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors.

Ibn Abbas said **Al-Judad** means pathways.

This was also the view of Abu Malik, Al-Hasan, Qatadah and As-Suddi.

... وَغَرَابِيبُ سُودٌ (٢٧)

and (others) **Gharabib** black.

And there are some mountains which are very black.

Ikrimah said,

"**Al-Gharabib** means mountains which are high and black.

This was also the view of Abu Malik, Ata' Al-Khurasani and Qatadah.

Ibn Jarir said,

"When the Arabs describe something as being very black, they say **Ghirbib**."

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ...

And likewise, men and moving creatures and cattle are of various colors.

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians.

Allah says in another **Ayah**:

وَاخْتِلَـفُ أَلْسِنَتِكُمْ وَأَلْوَنِكُمْ إِنَّ فِى ذلِكَ لأَيَـتٍ لِّلْعَـلَمِينَ

and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. (30:22)

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allah, the Best of creators.

Allah then says:

... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء ...

It is only those who have knowledge among His servants that fear Allah.

> meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**: **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء** (It is only those who have knowledge among His servants that fear Allah),

> those who know that Allah is able to do all things.

Ibn Abbas said,

> "The one among His servants who knows about **Ar-Rahman**, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds."

Sa`id bin Jubayr said,

> "Fear is what stands between you and disobeying Allah, may He be glorified.''

Al-Hasan Al-Basri said,

> "The knowledgeable person is the one who fears **Ar-Rahman** with regard to the Unseen, who likes that which Allah wants him to like, and who shuns that which angers Allah.''
>
> Then Al-Hasan recited:

... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (٢٨)

> It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.

Sufyan Ath-Thawri narrated from Abu Hayyan At-Taymi from a man who said,

"It used to be said that the knowledgeable are of three types:

- first, one who knows Allah and the command of Allah,
- second, one who knows Allah but does not know the command of Allah, and
- third, one who knows the command of Allah but does not know Allah.

The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (**Hudud**) and the obligatory duties (**Fara'id**).

The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (**Hudud**) and the obligatory duties (**Fara'id**).

The one who knows the command of Allah but does not know Allah is the one who knows the limits (**Hudud**) and the obligatory duties (**Fara'id**) but does not fear Allah.''

إِنَّ الَّذِينَ يَتْلُونَ كِتَـبَ اللَّهِ وَأَقَامُواْ الصَّلَوةَ وَأَنفَقُواْ مِمَّا رَزَقْنَـهُمْ سِرّاً وَعَلاَنِيَةً يَرْجُونَ تِجَـرَةً لَّن تَبُورَ

35:29 Verily, those who recite the Book of Allah, and perform the Salah, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

35:30 That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.

The Muslims will be the Ones Who gain in the Hereafter

Allah says;

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (٢٩)

Verily, those who recite the Book of Allah, and perform the **Salah**, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

Here Allah tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allah has provided for them secretly and openly,

يَرْجُونَ تِجَارَةً لَّن تَبُورَ (they hope for a (sure) trade-gain that will never perish).

means, they hope for a reward from Allah which will inevitably be theirs.

Allah says:

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ...

That He may pay them their wages in full, and give them (even) more, out of His grace.

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

... إِنَّهُ غَفُورٌ ...

Verily, He is Oft-Forgiving,

means, He forgives their sins,

... شَكُورٌ (٣٠)

Most Ready to appreciate.

means, He appreciates even a little of their good deeds.

وَالَّذِى أَوْحَيْنَآ إِلَيْكَ مِنَ الْكِتَـبِ هُوَ الْحَقُّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ

35:31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it.

إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

Verily, Allah is indeed All-Aware and All-Seer of His servants.

The Qur'an is The true Book of Allah

Allah says:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ ...

And what We have revealed to you -- O Muhammad,

... مِنَ الْكِتَابِ ...

of the Book, i.e., the Qur'an ,

... هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ...

it is the (very) truth confirming that which was (revealed) before it.

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'an and that it would be sent down from the Lord of the worlds.

... إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ (٣١)

Verily, Allah is indeed All-Aware and All-Seer of His servants.

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. The Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muhammad is higher than that of all the others, may the blessings and peace of Allah be upon them all.

ثُمَّ أَوْرَثْنَا الْكِتَـبَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

35:32 Then We gave the Book as inheritance to such of Our servants whom We chose.

فَمِنْهُمْ ظَـلِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَتِ بِإِذُنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds. That -- that is indeed a great grace.

The Inheritance of the Qur'an is of three kinds

Allah says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ...

Then We gave the Book as inheritance to such of Our servants whom We chose.

Allah says We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this **Ummah**, who are divided into three types.'

Allah says:

... فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ...

Then of them are some who wrong themselves,

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

... وَمِنْهُم مُّقْتَصِدٌ ...

and of them are some who follow a middle course,

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

... وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ...

and of them are some who are, by Allah's leave, foremost in good deeds.

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

... ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢)

that is indeed a great grace.

Ali bin Abi Talhah reported that Ibn Abbas commented on the **Ayah**: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا (Then We gave the Book as inheritance to such of Our servants whom We chose).

"This refers to the **Ummah** of Muhammad. Allah caused it to inherit every Book that He had

> revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account.''

Abu Al-Qasim At-Tabarani reported from Ibn Abbas that the Messenger of Allah said one day:

> شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي
>
> My intercession will be for those among my **Ummah** who commit major sins.''

Ibn Abbas, may Allah be pleased with him, said,

- "Those who are foremost in good deeds will enter Paradise without being brought to account;
- those who follow a middle course will enter Paradise by the mercy of Allah; and
- those who wrong themselves and **Ashab Al-A`raf** will enter Paradise by the intercession of Muhammad.''

It was also reported from a number of the **Salaf** that those among this **Ummah** who wrong themselves are still among those whom Allah has chosen, even though they are imperfect and fell short (by not adhering to the straight path).

Others said that those who wrong themselves are not part of this **Ummah** and are not among those whom Allah has chosen and who inherited the Book.

The correct view is that they are also part of this **Ummah**.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy.

Imam Ahmad, may Allah have mercy on him, recorded that Qays bin Kathir said,

"One of the people of Al-Madinah came to Abu Ad-Darda', may Allah be pleased with him, when he was in Damascus. (Abu Ad-Darda') said, `What brought you here, my brother?'

He said, `A **Hadith** which I heard that you narrate from the Messenger of Allah.'

He said, `Have you come for trade?'

He said, `No.'

He said, `Have you come for any other reason?'

He said, `No.'

He said, `Have you come only to seek this **Hadith**?'

He said, `Yes.'

He, may Allah be pleased with him said, `I heard the Messenger of Allah say:

> مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍ وَافِرٍ
>
> Whoever follows a path to seek knowledge, Allah will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.'''

It was also reported by Abu Dawud, At-Tirmidhi and Ibn Majah.

جَنَّـتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

35:33 `Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

وَقَالُواْ الْحَمْدُ للَّهِ الَّذِى أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

35:34 And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.''

الَّذِى أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لاَ يَمَسُّنَا فِيهَا نَصَبٌ وَلاَ يَمَسُّنَا فِيهَا لُغُوبٌ

35:35 "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.''

Allah says:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا ...

`Adn (Gardens) will they enter,

Allah tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah.

... يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ...

therein will they be adorned with bracelets of gold and pearls,

It was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him that the Messenger of Allah said:

تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوء

The ornaments of the believer will reach as far as his **Wudu**'.

... وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٣٣)

and their garments therein will be of silk.

For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter.

It was recorded in the Sahih that the Messenger of Allah said:

مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَة

Whoever wears silk in this world, will not wear it in the Hereafter.

And he said:

هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَة

It is for them in this world, and for you in the Hereafter.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ...

And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief...''

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

... إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (٣٤)

Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.''

Ibn Abbas, may Allah be pleased with him, and others said,

> "He forgives them for their major sins, and appreciates even the smallest of their good deeds.''

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ ...

Who, out of His grace, has lodged us in a home that will last forever,

> means, `Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.'

It was reported in the Sahih that the Messenger of Allah said: -

> لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّة
>
> None of you will enter Paradise by virtue of his good deeds.
>
> They said, "Not even you, O Messenger of Allah.''
>
> He said,
>
> ولَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللهُ تَعَالَى بِرَحْمَةٍ مِنْهُ وَفَضْل
>
> Not even me, unless Allah encompasses me with His mercy and grace.

... لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥)

where toil will touch us not nor weariness will touch us.

> means, neither hardship nor exhaustion will touch us.
>
> The words translated here as "toil'' and "weariness'' both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah knows best.
>
> They used to exhaust themselves in worshipping this world, but their obligations will come to an

end when they enter Paradise, where they will enjoy eternal rest and repose.

Allah says:

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ

35:36 But those who disbelieve, for them will be the fire of Hell.

لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا
كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ

Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever!

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَـٰلِحًا غَيْرَ
ٱلَّذِى كُنَّا نَعْمَلُ

35:37 Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do."

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ
فَذُوقُوا۟ فَمَا لِلظَّـٰلِمِينَ مِن نَّصِيرٍ

(Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper."

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allah now starts to tell us what the state of doomed will be.

He says:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا ...

But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die,

This is like the **Ayah**:

لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَى

Wherein he will neither die nor live. (20:74)

It was reported in Sahih Muslim that the Messenger of Allah said:

أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ

As for the people of Hell who will dwell therein, they will neither live nor die there.

And Allah says:

وَنَادَوْاْ يمَـلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّـكِثُونَ

And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us.''

He will say: "Verily, you shall abide forever.'' (43:77)

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them.

Allah says:

... لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ...

Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.

This is like the **Ayat**:

إِنَّ الْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـلِدُونَ

لاَ يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. (43:74-75)

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

whenever it abates, We shall increase for them the fierceness of the Fire. (17:97)

and,

فَذُوقُواْ فَلَن نَّزِيدَكُمْ إِلاَّ عَذَاباً

So taste you. No increase shall We give you, except in torment. (78:30)

Then Allah says:

... كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦)

Thus do We requite every disbeliever!

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

وَهُمْ يَصْطَرِخُونَ فِيهَا ...

Therein they will cry,

means, they will call out in the Fire, beseeching Allah with their voices:

... رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ...

"Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.''

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allah, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea.

This is like the **Ayah** where Allah tells us that they will say:

فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍذَلِكُم

بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ تُؤْمِنُوا

Then is there any way to get out (of the Fire).

(It will be said): "This is because, when Allah Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed! (40:11-12)

i.e., `there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.'

Allah says here:

... أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءكُمُ النَّذِيرُ ...

Did We not give you lives long enough, so that whosoever would receive admonition could receive it. And the warner came to you.

meaning, `did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes'

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

لَقَدْ أعْذَرَ اللهُ تَعَالَى إِلَى عَبْدٍ أحْيَاهُ حَتَّى بَلَغَ سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أعْذَرَ اللهُ تَعَالَى إِلَيْهِ، لَقَدْ أعْذَرَ اللهُ تَعَالَى إِلَيْه

Allah has left no excuse for the person who lives to be sixty or seventy years old; Allah has left no excuse for him; Allah has left no excuse for him.

Imam Al-Bukhari also recorded, in the Book of Riqaq in his Sahih, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

أعْذَرَ اللهُ عَزَّ وَجَلَّ إِلَى امْرِىءٍ أَخَّرَ عُمْرَهُ حَتَّى بَلَغَ سِتِّينَ سَنَة

Allah has left no excuse for a man who reaches the age of sixty.''

Ibn Jarir recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

مَنْ عَمَّرَهُ اللهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أعْذَرَ إِلَيْهِ فِي الْعُمُرْ

Whoever is granted a long life until the age of sixty, Allah has left no excuse for him.''

This was also recorded by Imam Ahmad and An-Nasa'i in Ar-Riqaq.

Because this is the age at which Allah removes any excuse from His servants, this is the usual age of people in this **Ummah**, as was reported in the **Hadith** of Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

أعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِك

The usual life span in my **Ummah** is between sixty and seventy years, and only a few pass this age.''

This was also recorded by At-Tirmidhi and Ibn Majah in the Book of **Zuhd** (of his Sunan).

... وَجَاءكُمُ النَّذِيرُ ...

And the warner came to you.

It was reported that Ibn Abbas, may Allah be pleased with him, Ikrimah, Abu Ja`far Al-Baqir, may Allah be pleased with him, Qatadah and Sufyan bin Uyaynah said,

"This means grey hair.''

As-Suddi and Abdur-Rahman bin Zayd bin Aslam said,

"This means the Messenger of Allah ''

and Ibn Zayd recited,

هَـذَا نَذِيرٌ مِّنَ النُّذُرِ الاٍّوْلَى

This is a warner of the (series of) warners of old. (53:56)

This is the correct view according to Shayban who narrated that Qatadah said,

"Proof will be established against them by the fact that they lived long enough and that Messengers came to them.''

This is also the view favored by Ibn Jarir, and it is the apparent meaning of the **Ayah**:

وَنَادَوْاْ يمَـلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّـكِثُونَ

لَقَدْ جِئْنَـكُم بِالْحَقِّ وَلَـكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـرِهُونَ

And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us.''

He will say: "Verily, you shall abide forever.''

Indeed We have brought the truth to you, but most of you have a hatred for the truth. (43:77-78)

meaning: `We showed you the truth clearly through the Messengers, but you rejected it and opposed it.'

And Allah says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

تَكَادُ تَمَيَّزُ مِنَ الغَيْظِ كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُواْ بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلاَّ فِى ضَلَـلٍ كَبِيرٍ

Every time a group is cast therein, its keepers will ask: "Did no warner come to you?''

They will say: "Yes, indeed a warner did come to us, but we denied him and said: `Allah never sent down anything; you are only in great error'.'' (67:8-9)

... فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ (٣٧)

So taste you. For the wrongdoers there is no helper.

means, `taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

إِنَّ اللَّهَ عَـلِمُ غَيْبِ السَّمَـوَتِ وَالاٌّرْضِ

35:38 Verily, Allah is the All-Knower of the Unseen of the heavens and the earth.

إِنَّـهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Verily, He is the All-Knower of that is in the breasts.

هُوَ الَّذِى جَعَلَكُمْ خَلَـئِفَ فِى الاٌّرْضِ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ

35:39 He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief.

وَلاَ يَزِيدُ الْكَـفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلاَّ مَقْتاً

And the disbelief of the disbelievers adds nothing but hatred of their Lord.

وَلاَ يَزِيدُ الْكَـفِرِينَ كُفْرُهُمْ إِلاَّ خَسَاراً

And the disbelief of the disbelievers adds nothing but loss.

Allah says:

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٣٨)

Verily, Allah is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.

Here Allah tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts.

And He tells us that He will reward or punish everyone according to his deeds.

Then Allah says:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ...

He it is Who has made you successors generations after generations in the earth,

meaning, all people succeed one another, generation after generation.

This is like the **Ayah**:

وَيَجْعَلُكُمْ خُلَفَآءَ الأَرْضِ

and makes you inheritors of the earth, generations after generations. (27:62)

... فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ...

so whosoever disbelieves, on him will be his disbelief.

means, he and no one else will have to bear the consequences of that.

... وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ...

And the disbelief of the disbelievers adds nothing but hatred of their Lord.

means, the longer they persist in their disbelief, the more Allah hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection.

... وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا (٣٩)

And the disbelief of the disbelievers adds nothing but loss.

This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ الْأَرْضِ

35:40 Say: "Have you considered your partners whom you call upon besides Allah! Show Me, what they have created of the earth.

أَمْ لَهُمْ شِرْكٌ فِى السَّمَـوَتِ أَمْ ءَاتَيْنَـهُمْ كِتَـباً فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ

Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom?

بَلْ إِن يَعِدُ الظَّـلِمُونَ بَعْضُهُم بَعْضاً إِلاَّ غُرُوراً

Nay, the wrongdoers promise one another nothing but delusions.''

إِنَّ اللَّهَ يُمْسِكُ السَّمَـوَتِ وَالاٌّرْضَ أَن تَزُولاَ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ

35:41 Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.

إِنَّهُ كَانَ حَلِيماً غَفُوراً

Truly, He is Ever Most Forbearing, Oft-Forgiving.

The Helplessness of the false gods and the Power of Allah

Allah tells His Messenger to say to the idolators:

قُلْ أَرَأَيْتُمْ شُرَكَاءكُمُ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ ...

Say: "Have you considered your partners whom you call upon besides Allah,

i.e. the idols and rivals.

... أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ...

Show Me what they have created of the earth. Or have they any share in the heavens!

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

... أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ ...

Or have We given them a Book, so that they act on clear proof therefrom!

meaning, `have We revealed to them a Book on which they base their Shirk and disbelief?'

This is not the case at all.

... بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا (٤٠)

Nay, the wrongdoers promise one another nothing but delusions.

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allah tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them.

He says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا ...

Verily, Allah grasps the heavens and the earth lest they should move away from their places,

means, lest they should shift from where they are.

This is like the **Ayat**:

وَيُمْسِكُ السَّمَآءَ أَن تَقَعَ عَلَى الأَرْضِ إِلاَّ بِإِذْنِهِ

He withholds the heaven from falling on the earth except by His leave. (22:65)

and,

وَمِنْ ءَايَـتِهِ أَن تَقُومَ السَّمَآءُ وَالأَرْضُ بِأَمْرِهِ

And among His signs is that the heaven and the earth stand by His command. (30:25)

... وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ...

and if they were to move away from their places, there is not one that could grasp them after Him.

means, no one can make them stay and preserve them except Him.

He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them.

He says:

... إِنَّهُ كَانَ حَلِيمًا غَفُورًا (٤١)

Truly, He is Ever Most Forbearing, Oft-Forgiving.

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ

35:42 And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations;

فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلاَّ نُفُوراً

yet when a warner came to them, it increased in them nothing but flight (from the truth).

اسْتِكْبَاراً فِى الاٌّرْضِ وَمَكْرَ السَّيِّىءِ وَلاَ يَحِيقُ الْمَكْرُ السَّيِّىءُ إِلاَّ بِأَهْلِهِ

35:43 (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it.

فَهَلْ يَنظُرُونَ إِلاَّ سُنَّةَ آلاٌّوَّلِينَ

Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old.

فَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلاً

So, no change will you find in Allah's Sunnah, and no turning off will you find in Allah's Sunnah.

They longed for a Warner to come, but when He came, They disbelieved in Him

Allah tells;

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ...

And they swore by Allah their most binding oath

Allah tells us how Quraysh and the Arabs swore by Allah their most binding oath before the Messenger came to them,

... لَئِن جَاءهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الْأُمَمِ ...

that if a warner came to them, they would be more guided than any of the nations;

i.e., than any of the nations to whom Messengers had been sent.

This was the view of Ad-Dahhak and others.

This is like the **Ayat**:

أَن تَقُولُواْ إِنَّمَآ أُنزِلَ الْكِتَـبُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَـفِلِينَ

أَوْ تَقُولُواْ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا الْكِتَـبُ لَكُنَّآ أَهْدَى مِنْهُمْ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَـتِ اللَّهِ وَصَدَفَ عَنْهَا

Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied.''

Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they.''

So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the **Ayat** of Allah and turns away therefrom! (6:156-157)

وَإِن كَانُواْ لَيَقُولُونَ

لَوْ أَنَّ عِندَنَا ذِكْراً مِّنَ الاٌّوَّلِينَ

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

فَكَفَرُواْ بِهِ فَسَوْفَ يَعْلَمُونَ

And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allah!'' But they disbelieve therein, so they will come to know! (37:167-170)

Allah says:

...فَلَمَّا جَاءهُمْ نَذِيرٌ ...

yet when a warner came to them, --

meaning, Muhammad with the Book revealed to him, i.e., the Clear Qur'an,

... مَّا زَادَهُمْ إِلَّا نُفُورًا (٤٢)

it increased in them nothing but flight (from the truth).

means, they only increased in their disbelief.

Then Allah explains this further:

اسْتِكْبَارًا فِي الْأَرْضِ ...

(They took to flight because of their) arrogance in the land,

> means, they were too arrogant to follow the signs of Allah.

... وَمَكْرَ السَّيِّئِ ...

and their plotting of evil.

> means, they plotted to prevent people from following the path of Allah.

... وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ...

But the evil plot encompasses only him who makes it.

> means, the evil consequences of that will come back upon them and not on others.

... فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ...

Then, can they expect anything (else) but the **Sunnah** (way of dealing) of the peoples of old,

> meaning, the punishment of Allah for disbelieving in His Messengers and going against His command.

... فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ...

and no turning off will you find in Allah's **Sunnah**.

> means, it does not change or alter, and this is what happens to every disbeliever.

... وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا (٤٣)

and no turning off will you find in Allah's Sunnah.

means,

> وَإِذَآ أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ
>
> But when Allah wills a people's punishment, there can be no turning back of it. (13:11)

This means, no one can remove that from them or ward it off from them.

And Allah knows best.

أَوَلَمْ يَسِيرُواْ فِى الاٌّرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُواْ أَشَدَّ مِنْهُمْ قُوَّةً

35:44 Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power!

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَىْءٍ فِى السَّمَـوَتِ وَلاَ فِى الاٌّرْضِ

Allah is not such that anything in the heavens or in the earth escapes Him.

إِنَّهُ كَانَ عَلِيماً قَدِيراً

Verily, He is All-Knowing, All-Able.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ

35:45 And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;

وَلَـكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيراً

but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His servants.

Remember the Bad Consequences of disbelieving in the Prophets

Allah says:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ...

Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power! Allah is not such that anything in the heavens or in the earth escapes Him.

Allah says: `say, O Muhammad, to these people who disbelieve the Message you have brought:

travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allah destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allah when the command of the Lord came. Nothing is impossible for Him when He wants it to happen in the heavens or on earth.'

... إِنَّهُ كَانَ عَلِيمًا قَدِيرًا (٤٤)

Verily, He is All-Knowing, All-Able.

means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment

Then Allah says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ ...

And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;

> meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Sa`id bin Jubayr and As-Suddi commented on the **Ayah**: **مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ** (He would not leave a moving creature on the surface of the earth),

> "This means, He would have stopped sending rain to them, and all the animals would have died as a result.''

... وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى ...

but He gives them respite to an appointed term,

> means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him.

He says:

... فَإِذَا جَاء أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

and when their term comes, then verily, Allah is Ever All-Seer of His servants.

This is the end of the Tafsir of Surah **Fatir**. All praise and gratitude is due to Allah.